BIOG.

BIOGRAPHICAL SERIES No. 6.

August, 1851. September, 1887.

MRS. FLORA B. LIGHTFOOT LORD.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY,

OF THE WEST.

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To live in memory here, in heaven by love and praise."

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MRS. FLORA B. LIGHTFOOT LORD.

"Sympathy must call her in Love's name, and then, I know,
She rises up; and brightens as she should,
And lights her smile for comfort, and is slow
In nothing of high-hearted fortitude.
To smell this flower, come near it, such can grow
In that sole garden where Christ's brow dropped blood."

We recognize in these lines of Mrs. Browning, the picture of those self-forgetful lives, that are prompted by the spirit and example of Christ. The Woman's Baptist Foreign Missionary Society of the West adds another name to the list of honored women, who in work for the Master have been faithful unto death, and whose fragrant memory it would perpetuate.

Although those who have received the promised crown of life, do not need our humble meed of praise, yet we who still remain to bear the toils and joys of service, may find in these records of consecrated lives, encouragements to greater fidelity and earnestness.

Our sister whose life history we here trace, was one whose sympathy with the ignorant and sinful, led her to give her life to brighten the dark places of the earth.

Flora B. Lightfoot was born Aug. 15, 1851, at Quincy, Ill., the youngest of a family of eight children. While yet too young to realize her loss, she was left without a mother's love and care. So earnest and consistent had been this mother's

Christian life, that its influence was ever felt and acknowledged. In one of her letters Flora writes, "I cannot remember the time I did not love to pray. My mother must have taught me as soon as I could lisp the name of Jesus." When twelve years of age, she was seriously impressed by the death of a sister, who died in the triumph of Christian hope and faith. Her last words were "Think of Heaven," and with her face radiant with joy she passed away.

Of these early spiritual impressions, Miss Lightfoot writes again, "I could not tell the time that I was not conscious of the desire to be a Christian, but now, it was stronger than ever before."

"My interest and sympathy for the heathen began early in my childhood. Even then, I longed to go to the lands beyond the sea, and tell of a Risen Savior." Somewhat later, but still before her conversion she went with a friend to hear a sermon by a representative of the Missionary Union. She surprised her friend by the exclamation, "Well, I am disappointed. I thought I was going to hear a missionary. I wanted so much to see a live missionary. I would love to be a missionary myself, but then you know, one who is in the darkness, cannot give light to others."

Concerning these early impressions, Miss Lightfoot writes, "I had no practical plan to carry out, or any definite object in view, I only felt that teachers were needed there, to show the heathen the way of life. And having been on my heart from early childhood, it has become a part of my very life." Thus she recognized that these early convictions of duty toward the heathen were as truly a part of her Heavenly Father's leading, as the later promptings of the Spirit.

At the age of seventeen, another sister died, she also was a sincere Christian, and died, with the words, "All is well, Jesus is mine," upon her lips. Three months later a brother died, and within a year her grandmother was called to join the departed ones in their heavenly home.

Concerning the effect of these repeated bereavements upon her own heart, Miss Lightfoot writes, "Such heavy strokes in quick succession, and I, *not* a Christian, and yet burdened more than ever, that I am not. How often God in infinite wisdom uses harsh measures! How true it is, that

> 'Afflictions though they seem severe
> In mercy oft are sent;
> They checked the prodigal's career,
> And caused him to repent.' "

Upon the removal of the family to La Grange, Mo., in 1871, Miss Lightfoot entered the La Grange Baptist College. She was an earnest and conscientious student, though prevented from completing her course until 1876. Of this time, she writes, "I did so enjoy my school life, and all that pertained to it. I tried to shake off the feeling that I must be a Christian, that yearning to belong to my Heavenly Father, that had followed me, like a persistent shadow from my chilhood. I tried hard to persuade myself that I was not responsible for my soul, and that it was my duty to devote my care and attention to the cultivation of my mental powers. The tempter even whispered that the Atonement was sufficient, without need of any sacrifice on my part. What straws I did attempt to catch at; how vain too, and I knew it all the time. I only mention it to show how much I needed the redeeming power of just such a Savior. But the Holy Spirit still tenderly in-

terceded for me." Her pastor Rev. Mr. Beasom was instrumental in leading her to see that she needed no longer to bear the burden of sin. Her conversion took place in the winter of 1874. When finally the assurance of peace through Jesus Christ came to her, her whole soul went out in thanksgiving to God, and plans to serve Him. She writes, "I felt now, that I really must go and tell others of the Savior I had found. My heart was irresistibly drawn to the heathen. I earnestly inquired, what the Lord would have me do, and I thank Him for having so plainly taught me that I must give up home, country, kindred, and all that makes life dear to me, to go forth and teach those who have never heard His blessed name. Though I was overwhelmed with a sense of my own weakness, yet I felt that God was my strength and a very present help."

Thus God prepared a chosen instrument for His own use, one who could, through personal experience of redeeming love, be a witness to others.

Her pastor's helpful sympathy, and her father's consent, confirmed her belief, that this was the work, her Heavenly Father had given her to do. She was permitted to be with her father in his last sickness, and his burial left her with one tie less, to bind her heart to her home, though, as she said, "La Grange holds for me, many tender ties—brother, other relatives, Christian friends, church, and last, yet not least—my father's grave." July 15, 1878, Miss Lightfoot was accepted as a candidate for appointment to missionary service, but her going was delayed for a year, owing to the condition of the treasury of the Society of the West.

This interval was spent in Quincy, Ill., at Dr. Fairchild's

Hygeian Home—in the belief that the knowledge she could gain there, would be an invaluable preparation for her work abroad. A friend who formed her acquaintance at this time, and in whose home several months were spent shortly before leaving for China, writes, "She even went into the kitchen to learn how to cook healthfully; and it was there, that I first saw the gentle lovely face of Miss Lightfoot, and from that moment I was drawn towards her. She was very modest and unassuming, but always ready for the Lord's work, whatever it might be. Her whole heart has been in her mission work in Ningpo, never for a moment regretting her choice of the life of a missionary."

In the *Helping Hand* of February, 1879, appeared a strong appeal, for a teacher to take charge of the Girls' school at Ningpo. This school was established in 1860, and its pupils were orphans or destitute girls, who were given entirely to the control of their teachers. Dr. Lord's daughter had cared for the school, till her return to the United States, when it was left in charge of a native teacher, under the supervision of Dr. Lord, an arrangement which had proved quite unsatisfactory. In answer to this appeal Miss Flora B. Lightfoot and Miss Emma Inveen were designated to Ningpo, April 9, 1879.

Farewell services were held in connection with the Semi-Annual Meeting of the Society at Alton, Ill., Oct. 22, 1879.

On the 15th of the following November, they sailed from San Francisco beginning then that intimate Christian fellowship, which will ever associate these two, as sisters indeed in the minds of the friends in the home land.

LIFE IN NINGPO.

On the 19th of December, Misses Lightfoot and Inveen, arrived at Ningpo, which was henceforth to be their home, and field of labor. For the history of the ensuing years we are entirely dependent upon the letters and reports written by Miss Lightfoot and her associates.

They spent the first six weeks in the home of Dr. and Mrs. Lord, and began the study of the language under Dr. Lord's supervision. They then removed to their own home in the same compound, and very near to the school which was to be their especial charge. Of this home, we find the following sketch, "Our house is a nice little white cottage, very pleasantly situated near the river, outside the city wall. We have a delightful view of river, plain and mountain. Just at our back gate, is a canal with a waterfall, which we think is 'perfectly splendid.' Our ceilings are reasonably high, our rooms pleasant, pure white walls, floors covered with straw matting, and simple furniture. Our rooms are bright and cheerful, and we are happy."

Miss Inveen writes, "I know we shall be happy in our home, and hope the Lord will give us many years to live in it, and to be useful among this people of whom there is such a vast multitude, in so great need of light. We have been studying the language, with Dr. Lord, so far. This gives us a few words to start with, in housekeeping and also to aid us in talking to our native teacher with whom we shall soon begin studying. We go over to the school every morning to attend prayers in Chinese."

In a letter written by Mrs. E. C. Lord, dated June 26, 1880,

we find a bright little pen picture of the home life of our two young friends. "When I went in I found them with writing materials trying to reply to some of the numerous letters they had received in the morning. I can assure you they were happy for they had such a generous mail. Of course I had to enjoy some of their letters with them, and when I heard the words of love, sympathy, and sweet encouragement, they had received from friends at home, I did not wonder that they were so delighted. No two sisters could be more to each other than they seem to be."

The following extracts from Miss Lightfoot's letters during this first year, necessarily given to the acquisition of the language reveal her characteristic hopefulness:

"There are about 300,000 inhabitants in the city of Ningpo, which is enclosed by a massive stone wall, overrun with moss and ivy, and other clinging vines. But the misery and degradation of the thousands living within these walls, is beyond any attempt at description. The seed of truth is being sown here, however, and the harvest will be rich in gathered sheaves. God's promises are sure, and cannot fail. One needs to feel this constantly, or faith and courage would falter."

"To-morrow morning, Miss Inveen and I go with Mr. and Mrs. Goddard to visit one of their stations. From there we go to the country to spend some days, having arranged to go on with our studies during our absence from home." "Sometime ago we went to the island of Chusan, and were away from home a week. It was an instructive trip to us in many ways, and we learned quite as much of the language, as we would have done in the city. Our teacher is a veritable heathen. God grant that he may be brought to know the

truth. He seems greatly interested in the reading of the New Testament. We are having quite warm weather. It is the season of sunshine and flowers with us, and we enjoy the latter exceedingly. I think I never saw a lovelier sight than Dr. Lord's grounds. The roses run over the broad verandas—pure white, delicate pink, and the richest crimson form perfect bowers. Our own lawn is very lovely, and we are happy in the prospect of working here, where so much is to be done. My heart is full of hope that I may work for Jesus, here, for many years."—July 13, 1880, seven months after her arrival, Miss Lightfoot writes, "Though my heart yearns for home and country I would not say good-bye to this field, and to my hope of working for Jesus here, for thousands of worlds like this. I thank God every day for placing me here. I enjoy the study of the language, and the prospect of going to work soon."

We glean the following items, in regard to the school: "It has been in operation about twenty years. During that time about sixty girls have been connected with it. This seems but a small number, but when we remember the conditions on which pupils can enter—that there can be *no* foot-binding, and the parents relinquish the right to betroth the girls—it becomes a grand thing. We have about eighteen girls in school at present, four of whom are Christians."

"The building is brick and has two stories, the upper one of which is used for sleeping rooms, below are the chapel, school-room and the matron's room. A short distance from the main building are the kitchen, dining-room, wash house, etc." In the annual report for 1881, we find that the boarding school had been transferred to the charge of Misses

Lightfoot and Inveen. By mutual consent Miss Inveen became the head of the school; Miss Lightfoot though sharing her duties took charge of outside work, and both were most happy in their work.

Miss Lightfoot writes, "The days and weeks do go so quickly, in busy crowded Ningpo, and we have to leave so much undone that I am perplexed, though not in despair. We study with increasing interest and feel that God has led us all the way, and that He will be our strength in our weakness."

In the same tone Miss Inveen writes, "We have been in China more than twelve months, and housekeeping in our dear little home one year. My heart is filled with thankfulness to my Heavenly Father, for having cast my lot in this far off eastern land, and in such close association with my true and noble friend. I cannot tell in words, the help and strength she has been to me. I thank God that it was His will that I should come to Ningpo with Miss Lightfoot."

Miss Lightfoot reported in the second year that the school numbered twenty-two pupils, five of whom were Christians, she writes, "The design of this school is to give a Christian education, and a Christian home to poor children, and to rescue them from heathenism in all its horrors, and take them from a life the misery and hopelessness of which is indescribable, to lead them to Jesus, to instill into them right principles, and to fit them for leading others into the light. We are trying week by week as we gather a little more of the language, to use it for the benefit of the school. For the last six weeks Miss Inveen has conducted the review, and I have taken that time to visit from house to house with my Bible

women. I enjoy that work very much, though sometimes it is trying, I never allow myself to be discouraged."

This last sentence reveals one source of her strength, a courageous spirit that always sought to look at the bright side of life. Her responsibilities were greatly increased during the year 1881. Mrs. Goddard's day school, a mile and a half distant from her home, was given into her care during Mrs. Goddard's visit to America.—Miss Lightfoot had developed such fondness for children, and such tact in managing them, that it seemed best to make a change in the division of labor, and she now assumed the charge of the boarding school, while Miss Inveen took the entire direction of the Bible women.

In a letter dated February 10, 1882, Miss Lightfoot speaks of the passing months as being both happy and painful; "Happy, because I cannot help being so, for God surely knows just the way in which my life may best be made to serve Him. Our dear Mrs. Lord's death is a sad bereavement to us. Her friendship was so genuine and precious, that you will not wonder that I write of painful moments also, as being mingled with the happy moments, but God's precious promises and her last words, 'Almost Home,' drew our thoughts to the bright home above. I now have charge of Mrs. Goddard's schools in the city, and also that of our boarding school. I visit the former once each week, and examine the pupils in the lessons learned during the week. I also have Mrs. Goddard's class of women in the city, on Sunday afternoon in Sunday-school. Thus my responsibilities increase as the months go by—so also, does the love and presence of God become dearer and closer to me. The yearning felt by our missionaries for the Christian fellowship of their friends at

home, is expressed in the closing words of this letter, "I love to think that I am remembered and prayed for. I feel sure that most of the blessing I receive is owing to the prayers of Christians in my native land. I trust these prayers will continue to ascend, until we meet in that dear home 'over there.' I am well and always hopeful."

In 1882, the joy of harvest was given this faithful teacher. Seven of the boarding school girls were baptized and she could say of them after six months; I have no reason to doubt their conversion, but they are babes in Christ and need to be carefully guided. I trust they will live to glorify God."

Miss Lightfoot heartily believed in school work as an efficient evangelizing force in missions, as the following earnest words from her testify, "These schools are a blessing to China. I heartily wish there were more of them, for there are many boys and girls who are likely to grow to manhood and womanhood without a knowledge of God, and unable to read His word. If hundreds and thousands of such children could be rescued and placed in school and taught from childhood in the scriptures, how different their whole future would become. Even the little girls in the day school, go to their homes with their hearts full of song and gladness, and they sing for Jesus. The one bright spot I find in those dark homes, as I visit them is made by these dear girls who sing and recite their scripture verses to the father and mother. No longer do the disciples rebuke them who would bring the little children to Jesus that He may bless them, and His words 'suffer them to come,' have sounded down through the ages, and to the missionary who sees the contrast between the foul and degraded, and the clean sweet faces of the school children, they come with wonderful distinctness."

With increasing command of the language new forms of work were undertaken—among others, visiting from house to house. Her sympathy with the wretched lives about her, finds expression is such words as these, "Poor women, men and children, they seem many of them to have no joy in this life, and know of none beyond."

As the entire responsibility of the school came upon Miss Lightfoot, she developed more and more those qualifications of a successful teacher—earnestness and enthusiastic love for the work. We find her studying the characteristics of her pupils that she might better know how to deal wisely and helpfully with each.

The underlying motive expressed in the words, "My desire is to train these girls for God's service," is evident in every letter. In simple faith she looked to her Heavenly Father for guidance. Under date of Jan. 9, 1884, she writes, "About seven months ago, I began a prayer meeting with my Christian girls. One Thursday afternoon after lessons were done, I told them that on the next Thursday we would read all the passages in the New Testament relating to prayer. They searched for these with lively interest. When the day came I read the passages they gave me, and some others besides. So thoughtful were the girls while I read, that I was encouraged to begin the prayer meeting at once. I called upon one after another, until nearly all had taken part. They seemed delighted when I told them we would have such a meeting every Thursday after lessons were finished. I hope the Christians at home will pray that all my girls may become true witnesses for Christ." Miss Lightfoot continued to care for Mrs. Goddard's school until her return. During 1883,

two new schools were opened through her efforts. One at Liao so, beginning with three little girls, placed in charge of the pastor's wife, a former pupil of the boarding school. The other was at the South Gate of the city a little day school for girls, consisting of thirteen pupils, was also under the care of a former pupil in the boarding school. Of the year's work, she writes, "I am happy, and love my work and my home which God has so abundantly blessed."

June 18, 1884, Miss Lightfoot was married to Dr. Lord, who had been a missionary at Ningpo in the service of the Missionary Union, since 1847. Calm, clear-headed and conservative, every one respected his judgment. At one time he represented his country as United States Consul at this port. As a missionary his later years were almost entirely devoted to the departments of education and translation. Just before her marriage Miss Lightfoot wrote, "Dr. Lord is so strong, so helpful, I am sure I do not expect to do less work, because I am to be his wife. His noble life causes me continually to desire to be wiser and better. I feel that the gift of his pure, true love is from heaven, and my heart responds with its warmest love."

This union proved peculiarly happy notwithstanding the considerable disparity of years. She continued to watch over and labor for her pupils after her marriage with unchanged affection.

In 1884, Mrs. Lord reported that there were thirty-one girls in the boarding school; the prayer meeting had been continued, and although there were no new cases of conversion, yet the marked growth in grace of her Christian pupils gladdened her heart.

The day school at the South Gate numbered seventeen pupils in attendance, no one of whom has one Christian relative. Her report closes with this appeal, "Let us beseech the Lord to save these girls and make them instrumental in saving others. I ask you again to pray for me that I may have more of the Holy Spirit in my heart to guide in all my plans and in all my work." During the riot in 1884, Mrs. Stott's school house fell a prey to the rioters. Mr. and Mrs. Stott of the China Island Mission, after considering many expedients and asking direction from above, made an appeal to Mrs. Lord to receive the fourteen homeless girls until a new building could be erected. At great inconvenience she cheerfully made room for them, and for six months the added care of these precious souls came upon her. The year 1885 was very busy and eventful. In a letter dated April 28, 1885, she mentions the death of one of the boarding girls who had been with her only one year. Though she had not publicly confessed faith in Christ yet there was evidence of a renewed heart. She mentions also the departure for Wang Chow of the fourteen girls who had been under her care. We quote from a letter of June 25, "In looking after these little lambs, and watching them day by day, I have been led into some very sweet nooks of the green pasture. My heart has been full to overflowing with enjoyment in my work. Two of the girls have been married, and have been for two months in their new homes." Thus the circle of her influence widened, as those who had been so carefully trained found homes in new fields. Of one of these girls, she says, "She is sure to be a blessing." Later, she writes, "One of them is very earnest in efforts to do good. She writes me, that she prays for cour-

age, and every evening gathers the heathen together at her house and teaches them the Bible." The places made vacant in the school by these changes were soon filled. Mrs. Lord recounts her blessings in these cheery words, "I write to let you know that my new relations do not in any degree hinder my work. I have much to be thankful for. I keep so well and have such joy in my work, and the happiest of happy, sweet homes." The testimony of a missionary of one of the far inland stations gave her great encouragement. He says, "We have one worker who was formerly in Mrs. Lord's boarding school. She is the best worker I ever saw, man or woman. She is a Bible woman, Colporteur, Evangelist, all in one."

In the annual report for this year Mrs. Lord says concerning her day school at the South Gate, "It is full of interest to me. It is a privilege to gather children from their wretched heathen homes, and teach them to read the Bible, and tell them of God's love for them. I am sure they cannot return home and be just what they were before, for now they have something to think and talk and pray about. I do so enjoy working for these people." In October, 1885, another of her pupils died, a girl of thirteen. She was a Christian and was willing to go and dwell with her Savior forever. So in the changes that came to her dear girls, she had hope, assured that they in passing out from her care, either entered the Heavenly home or went into spheres of usefulness in the new earthly homes.

In one of her letters she refers to her methods of teaching thus, "In school the pupils are hourly taught about Jesus. I teach only Bible and Scripture catechism in my day school,

While I have these little immortal souls intrusted to me, I must give them the real food. In the boarding school where I have the advantage of having them so much longer, I feel the importance of Geography, Arithmetic, Physiology, and the classics, but here the Bible is the only text book."

There are other advantages which belong to the girls privileged to become pupils in the boarding school at Ningpo. Christian influences are about them at all times, and owing to the firmness of those having it in charge, the rules of admission forbid the practice of footbinding. Concerning this cruel native custom, in connection with her work, Mrs. Lord writes, "One week from to-morrow, the Chinese New Year begins, and preparations are now being made for it. On the first day no one works, and the city streets thronged at other times with coolies and peddlars—are quiet, so that one can walk through the city with comfort. Many of the wealthier Chinese keep their business houses closed the first five days, but the poorer can take only one day for rest or gambling, as the case may be. We are likely to have a good many calls during the first five days, and will have to give considerable time to them. Our teacher has asked me to take for my theme of conversation those days, the evils of footbinding. He says, "*Talk* to the women about it, *read* to them from God's own word, and prove how wrong it is." He claims that there are many texts directly opposing the practice. It is a little amusing to have him point them out. One (James 2: 15.) For he shall have judgment without mercy, that hath shown no mercy. He says there is no mercy in footbinding. The Sixth Commandment too, he says, is against it for in binding, the foot is killed. When

God said, "Thou shalt not kill," He did not mean that any part of the body might be killed. Another passage Eph. 6:4, "And ye fathers provoke not your children to wrath," he says is positive proof that it is wrong, for every time a child's foot is bound it is provoked to wrath. This is true, and a very painful sight it is to see a poor child struggling and pleading for freedom which it can never have again. The mother does not seem to hear the agonized cries of the little sufferer, and the work goes on. It is a cruel, cruel custom, and is practiced in Ningpo, among all classes. Our boarding school girls only being exempt from it, of course we cannot control that matter with the day scholars as they are not bound to us, and they all have bound feet."

In June, 1886, Miss Inveen was obliged to return to America on account of her health. These dear sisters, had been so joined in the work that the separation was painful for both, Mrs. Lord, writes, "I miss my dear friend, many miss her, the natives as well as ourselves who have known and loved her so long. It is needless to say how much I hope she will get well and strong and return soon to her work. May God keep her in perfect peace, and guide her in all her ways."

Mrs. Lord's annual report for 1886–7, is of special interest because it was her last completed year of service. "I commence my annual report with the thought, 'What shall I render unto the Lord for all His benefits toward me?' I recall the many sick days when my work *would* drag. But it pleased Him to restore my wasted strength, and the year has been full of work. Eight girls are in my school who were here when I came to China seven years ago. These have all been converted since then, and all who were Christians before I came have left. There are four others who are church

members, making twelve in all, besides several real converts among the children. One little one of the South Gate scholars died. During her illness she constantly repeated the Ten Commandment Tract, which in addition to the commandments contains the plan of salvation clear and full, and some prayers for the Holy Spirit. Her heathen mother says she would say these over from morning till night, and from night till morning."

The few letters from which we glean the record of the closing months of service are filled with expressions of unabated interest in the work. March 21, 1887, she writes, "My school is well filled with young ladies, girls and children, to whom I must be mother as well as teacher." This maternal solicitude and watch care over her pupils was perhaps the secret of her great success. Her letters of July 5 and 14, are filled with the glad record of fruitage. "My husband baptized seven of my dear girls last Sunday. I wish you could have seen their faces when they came from the water, and I wish you could hear them pray. Dear girls, they asked me a few days before they were baptized to have a prayer meeting with them alone. This I did. Each one prayed and the presence of the Spirit was felt so sensibly, that when I left them, I could only go to my room and cry to God in praise and thanksgiving. Pray for these dear girls."

Again she writes, "My heart is full of hope for their Christian life. I do think the future will show that there are workers among them."

The 20th of June of this year was the fortieth anniversary of Dr. Lord's arrival at Ningpo. The event was celebrated at the house of Dr. and Mrs. Goddard. Twenty-four mis-

sionaries were present by invitation including all the Episcopalian, Presbyterian and Methodist missionaries located in Ningpo. The dates '47–'87, were in beautiful letters made of evergreen on the wall. Many hearty wishes were expressed that Dr. Lord might be spared for many years before laying aside the armor, and receiving the crown. With wifely pride Mrs. Lord reports some of the kindly words of appreciation and love, which were spoken and written by his fellow laborers.

Dr. Barchet said, "Dr. Lord needs no monument ever to be erected for him. The churches he has established in this heathen land, and the books he has translated are a fitting monument."

THE CLOSING SCENE.

The ensuing months were darkened by the presence and ravages of the dread pestilence. Cholera of a virulent type broke out early in the summer and continued till the end of September. A number of the native Christians died. The violence of the epidemic will be understood by the statement of Dr. Barchet, who says that out of a little company of fifty native Christians eleven died, which was at the rate of 220 for every 1,000 inhabitants. Dr. and Mrs. Lord were both attacked by the dread disease, September 13, 1887. Mrs. Lord died on the fifteenth, while her husband lingered until the seventeenth. Seeing death so near she was quite resigned to the will of God. During the progress of the disease the physician thought it best not to acquaint either of the critical state of the other. Mrs. Lord did not know of her husband's illness, nor did he ever know of her death. "It is a comfort to surviving

friends," says Dr. Goddard, "that they were spared the pang of an earthly parting, what a happy surprise to each it must have been on entering the heavenly home to meet the other there."

"And I said in under breath
All our life is mixed with death,
And who knoweth which is best?
And I smiled to think God's greatness
Flows around our incompleteness,
Round our restlessness His rest."

Miss Inveen had reached Yokohama on her return to Ningpo, before hearing the sad news of Mrs. Lord's death. In a letter to a friend, she writes, "To me whose life was so closely bound and interwoven with hers, the blow of her death has come with heaviest force. I feel all the time that a part of myself has been taken from me. With this news half the joy of returning home was extinguished, and I was like one in a dream. Dr. and Mrs. Lord not there! Surely there is some mistake, but alas! each day only verifies the sad fact. Many times a day I think of something I must tell her or consult her about, and it seems certain that she is at the other house, that I need only run over knock at the gate and go in, to meet her smiling and happy. Then I am suddenly brought to myself and I know that she is indeed in her home, but it is her eternal home. Upon those who remain must fall the burden and care left by those who have gone up higher."

We find the following in the In Memoriam, read at the annual meeting in Omaha:

"In July, Ningpo was bright with joyful memories and all were showing honor to Dr. Lord, who, for forty years had lived there as an embassador of the King of kings. In Sep-

tember there arose from every heart a cry of sorrow. Anniversary joyousness and the funeral procession walked almost side by side; and now we see 'a green grave washed by a foreign wave,'—an empty home—and lonely Chinese children sitting in silent grief as they gaze up to the blue sky, longing for the kind mother-teacher, who has left them. 'God bless the missionaries of cheerfulness' and enthusiasm. These important characteristics were possessed in marked degree by Mrs. Lord, a sunny face, a cheery heart brought gladness everywhere.

'She had marvellous gift to cull
From common life and dull,
Whate'er is beautiful.'

"To the children in her school, Mrs. Lord showed almost a mother's love, nursing them in sickness, watching over their daily life, correcting their faults and leading them to a personal communion with the Master she served."

We close our sketch with the loving tribute of Miss Inveen, who from her intimate acquaintance with our beloved sister is peculiarly fitted to testify to her worth.

NINGPO, China, July 26, 1888.

"You ask me to write an estimate of Mrs. Lord's mission work. I wonder if I can give anything like a just account of it. It seems so fraught with blessing that I hesitate to lay my pen to the task. The most telling witnesses to her labors of love are in the lives of the Chinese girls she so truly loved, and for whom she prayed and labored with her whole heart.

"A copy of some resolutions she wrote a few months after her arrival in Ningpo will give an insight into the motives of her life, the hidden springs of her actions.

March 30, 1880.

'O, Father in Heaven help me to do *Thy will*, help me to live *near* Thee, and oh! make each moment of my life redound to Thy glory. For Jesus' sake teach me to love Thee *more* and *more*, and help me, I pray Thee to live a purer life, a life more like Christ's. Help me in all things to desire far above all else, the glory of God. Help me in the rules I write here, help me that I fail not.

1. To act from principle and not from emotion, God help me for Jesus' sake.

2. To use to the best of my knowledge and ability every moment of my time.

3. To trust in the Lord at all times. Help me Father, keep me near Thee, and use me as Thou seest best.

4. To undertake nothing without first asking divine aid, to begin on no day without prayer for God's blessing on my efforts and prayers for. . . . . .

5. To pray daily for the advancement of Christ's cause, at home, and for the advancement here of his wondrous mighty power to save. I pray for the missionaries and the work, and for the school and the poor heathen. God help me to spend my life for Thee. Help me for Jesus' sake.'

"In addition to the deep seated desire to work and live for the glory of God she was very jealous for the Lord of Hosts, and quick to ascribe to Him all the glory of the work. She was conscientious to the utmost and always reliable. She was exceedingly careful in quoting other people's words; and her love for her friends knew no bounds even though that love was sometimes severely tried. Her nature was deep and strong, and whatever she undertook she threw into it her

whole soul, and yet with all her caution acted as a balance wheel. From her first acquaintance with the work, her heart went out in pity for and desire to help the children. The desire coupled with the ability to successfully work for the children was deep rooted in her nature. She believed the souls of the little ones to be very precious in God's sight. The "every creature" in our Savior's last command to her included children as well as adults, and she believed the Lord was as willing to convert the little ones, as grown up men and women. Her chief work in Ningpo was the 'Girls' boarding school.' She had also a day school and in the absence of other missionaries from the field, cared for other work than her own, and always with a whole heartedness and conscientious faithfulness which assured those for whom she was substituting that the work was well done, and the helpers were not being drawn away from their old employers. She was careful whatever she did to so work as to make it easy for her successors. In this matter her forsight stood her in good stead. Having entered into some of her labors I can testify to her success in this respect. Under her firm, wise, and loving management the boarding school was always prosperous, the number of girls doubling during the time she had charge.

"In answer to her fervent prayers and earnest efforts twenty-two girls became disciples of Jesus, two of whom preceded her to the home above, before they put on Christ by baptism. The others are all living earnest Christians, some are married and are set as lights among their people; others are still in school where they are becoming rooted and grounded in the faith. Her interest in the poor neglected children of the day

schools was very deep, and while a great many more obstacles stood in the way of *these* little ones becoming the followers of Christ, yet her faith was able to surmount them all. Her convictions and consequent practice led to a revolution in the opinions of some of the workers in regard to work among the children. And I think it will be many a day ere we shall see the end of her good influence in this direction. The worth of such a life who can estimate."